

# SAMPAN



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## *A Portrait of Boston's Tibetan Community*

### 生活在波士頓的西藏人



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## NATIONAL

## Asian Groups Seek Lee Confirmation

Washington, DC, Dec. 15 - Responding to President Clinton's appointment today of Bill Lann Lee as Acting Assistant Attorney General for Civil Rights and Counselor to the Attorney General, a Coalition of Asian Pacific American groups said they would keep up the fight for full Senate confirmation. President Clinton stated that he would resubmit the nomination of Bill Lee to the Senate and that he would work to strike "acting" from Bill Lann Lee's title.

"We believe that the president's action today is an important step toward full Senate confirmation," said Karen Narasake, executive director of the National Asian Pacific American Legal Consortium. "Lee will be able to immediately bring much-needed leadership to the Civil Rights Division, while the President continues to fight for full Senate confirmation."

"It is unfortunate that the Republicans have

denied full Senate confirmation to this brilliant, compassionate, and experienced Asian Pacific American," said Daphne Kwok, executive director of the Organization of Chinese Americans. "Our community will continue to work toward convincing the Republicans to listen to their conscience and grant Bill Lee the full authority and prestige that comes with confirmation."

Matt Finucane, executive director of the Asian Pacific American Labor Alliance, said that "we will continue to urge the Republican Party to listen to the moderate voices that have spoken out in favor of Bill Lee, such as Sen. Alphonse D'Amato (R-N.Y.), Sen. Arlen Specter (R-Pa.), Los Angeles Mayor Richard Riordan, and Colin Powell. Bill Lee deserves this new position and he will prove it in the coming months."

"Bill Lee represents the best of the Asian Pacific American community," said Bob

Sakaniwa, Washington representative of the Japanese American Citizens League. "We have every confidence that he will aggressively enforce the laws against hate crimes and discrimination in spite of the rough treatment he has received in the Senate."

Jon Melegrito, executive director of the National Federation of Filipino American Associations, commented, "We urge Asian Pacific Americans to continue writing their senators expressing their support for Bill Lee and for enforcement of our nation's civil rights laws."

"We are glad to see the administration moving in this direction, and we look forward to working with Bill Lee in his new appointment as head of the civil rights division," said Nancy Choy, executive director of the National Asian Pacific American Bar Association.

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On the Cover: The Namgyal family at home in Somerville.

Photo by R. O'Malley

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## INTERVIEW

## Changing China From Within

(This is the second part of a two-part interview with Chinese journalist Hui Yin, who is currently a Nieman Fellow at Harvard. In part one, Yin, who is affiliated with China Central Television (CCTV) in Beijing, discussed efforts to improve the quality of TV programming in China, which is controlled by the government.)

By Cecilia Wong

While there has been plenty of collaboration between Chinese and Americans, it hasn't done much good, says Chinese journalist Hui Yin.

"We can talk about money, we can talk about anything, no big deal," Yin said. "Except that we are prohibited from discussing ideas or picking their [Americans] brains, so to speak, because the government doesn't want the Chinese people to learn about America."

She said it's dangerous for the Chinese government if the people know about American thinking because "American" represents freedom and liberty. But she added that the government isn't stupid. "It's sensitive to public opinion, so most of the TV programming has been relegated to entertainment," she added.

Yin explained that in principle, what the government is doing is restricting press freedom. The idea is that providing the public with social and political news may actually threaten the national security and stability. As a result, the press must be limited to producing innocuous entertainment.

"I almost forget about [press restraints in China] when I'm living here. I just do it the way I think it should be done because I don't have to think about what I can or can't include," Yin said. "But when I return to China, I can take out sentences or parts that I think can't be used, but I'd still have the master tape, so maybe I can include those things that I take out some day when China is more open."

Yin noted that the American press made a big deal out of Jiang Zemin's speech at Harvard, especially Jiang's response to a question about the government's handling of the Tiananmen incident of 1989. Jiang answered that "it goes without saying that, naturally we [the Chinese government] may have shortcomings and even make some mistakes in our work..."

"I've heard this line many times before in China," Yin said. "It had been drilled into my skull when I was growing up."

She said Jiang's apology doesn't mean that he is rethinking his position. "Every leader from the top down says the same thing in China," Yin said. "I was really disappointed with his speech. I thought I was physically being transported back to China."

Jiang constantly tells the people: "You should be grateful for what I did for you, so there's no reason why you should oppose my regime." He warned that if anyone is not satisfied and tries to come up with new ideas, they may stand to lose what they have gained - economic security.

Of course no one in their right mind wants to lose everything they have, Yin said. But if people have new ideas, it means they have hope for the future, which in turn improves their outlook on life. It's a simple concept, but not many people have the chance to think about it because the

media is being so tightly controlled.

Yin said life in China today is quite bleak. "If you talk with the people, you'll get different feedback, and the feelings are not good. A lot of people have lost their job and feel dislocated. Every taxi-driver you talk to will tell you he doesn't like his life, even though they are faring better economically than before."

Yin believes that what is missing from people's lives is a sense of hope. Most Chinese people have neither hope nor religious beliefs. They're becoming nostalgic, particularly about the period in which Mao Zedong was their leader.

Yin believes that if people want to change their life, they can't wait for the sky to drop it on their lap. They've got to do something about it.



Chinese Journalist Hui Yin

"Someone calls us 'new people,'" said Yin, who added that new people are those who are open to new ideas and who like to try out new things. They don't like to complain excessively and take no action. For example, she said, if they are unhappy about something, they make changes. They also try to avoid "bureaucratic speak."

The terms "bureaucratic speak" or "Communist language" are interchangeable. Communist language is spoken quite often by many Chinese people, particularly those who belong to the older generation.

Yin said she is glad that the new people don't use the "Communist language" because she thinks that if you use their language, you'll end up becoming one of them. For example, she said, when the Japanese invaded China, they taught Chinese the Japanese language, and when Germany occupied Europe, they taught Europeans German. The idea was that eventually they could end up thinking and acting like their enemies.

Many Chinese people complain about their government. They say: "I don't like this government because it gives me trouble," but they don't do anything more than complain, she said. They just ramble on with their complaints. New people, on

the other hand, would act to change their situation by taking personal responsibility. "For example, I'm against child-beating as a way of disciplining children, but if I just talk about it and do the opposite, then I'm no better than my mother, who used to beat me until I was bleeding. I can't speak for everyone, but from my own experience, I have learned that child-beating isn't good, so I won't do it to my children. That doesn't mean that my kids don't make me mad or angry."

"Another thing I detest lies, so I won't cheat or lie, particularly when I'm, on my job," she said. "I know some journalists accept pay while they're on the job. On one of the location shoots, I was told that I'd get paid if I would include the name of the factory. How could I accept that kind of money when my credibility is on the line? This concept of self-determination is very important to me because I've seen a lot of local politicians lying to the people and at the same time complain about the government's shortcomings. But, if they also lie, how can they expect us to believe them? In short, there's no absolute right or wrong. I just feel something is not right, and I just don't do it. If you want to change something, do it; don't just talk about it. New people would take this kind of stance - they would do it, and not just complain about it."

"I really wish I could tell someone that he or she is a 'new person.' Of course I can say it to their face if they were my friends. But the government forbids anyone to raise this kind of social consciousness. There are lots of new people around in China, but I can't openly embrace them and tell them why they're new people. Many Chinese people are confused, they don't know themselves, and may think there's something wrong with them because they're different. I just wish I could offer them some reassurances."

Yin said there are a lot of young people between the ages of 20 and 28 in China who are anti-American. She believes there are several reasons for this. For one thing, Chinese people are more out for themselves now than they had been in the past. There has been a great deal of dislocation and isolation since the economic reforms of 1993, and young people are blaming this social upheaval on Western influence, she said. They also want to maintain their national pride; they don't want to lose face, she said. As a result, many applaud what they perceive to be Jiang's successful visit to the United States.

"As kids growing up in China, we are brain-washed," she says. "We hold on to our education as a defense mechanism. We think that we can endure hardships better than Americans do, and since our people make up about one quarter of the world population, we think we can liberate them from the evil snares of capitalism."

But, Yin added, many Chinese people fail to take personal responsibility for their actions. They rarely reflect on history or themselves. "When I interviewed some Red Guards who took part in the Cultural Revolution during the late 60s, the response I got was, 'We did this ... but not I,'" she said.

If there are any major changes in China someday, they will have to come from the Chinese people, not from outside, Yin said.

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## COVER STORY

## A Portrait of Boston's Tibetan Community

Text and Photos by Robert O'Malley

Jampa Phuntsok stands at the blackboard in the basement of Cambridge's Swedenborg Chapel. As a group of Tibetan school children watch and listen, he instructs them on the intricacies of reading and writing the Tibetan language. Later in the evening, when the language lesson is over, the children will also receive instruction in Tibetan arts and culture.

Like Boston's overseas Chinese community, Boston's fledgling Tibetan community values its language and culture. Determined to ensure that it is passed on to the younger generation, local Tibetans meet at the Swedenborg Chapel on Sundays to teach their children the language and culture of their homeland.

Before 1991, says Ngawang Jorden, a Tibetan Buddhist lama and a graduate student in Buddhism at Harvard University, "there were only 20 or so Tibetans" in Boston. The size of the local Tibetan community started to grow in the early 1990s after Massachusetts Rep. Barney Frank sponsored legislation providing 1000 special visas for Tibetans living in the exile community in India. Under the legislation, the Tibetans received visas but were not allowed to receive welfare or other special benefits allowed refugees from countries such as Vietnam and Cambodia.

The Tibetans who received visas were resettled in cluster sites, the first of which was Boston. Most of the Tibetans who received visas had been living in India and Nepal, though some had only recently left Tibet.

The Tibetan community of Greater Boston now has more than 200 people, most of whom have arrived here over the last few years. Initially 50 visas were issued for Tibetans settling in the Boston area, but the size of the local Tibetan community has grown in recent years as the first group of immigrants sponsored family members to migrate under US Immigration's family reunification policy.

Because most of the Tibetans had been living in India before arriving in the US, many can speak English. The children are attending local schools and the adults have found work in hotels, supermarkets, and construction companies. Most are living in Somerville and Cambridge.

Tashi Lokyitsang, president of the Tibetan Association of Boston, says the Tibetan community's adjustment to the US is going reasonably well, though the children are still getting used to the loss of the more closely knit Tibetan communities they had grown accustomed to in India. In India, the Tibetans lived in one of 32 settlements, including Dharamsala, the site of the Dalai Lama's exile government.

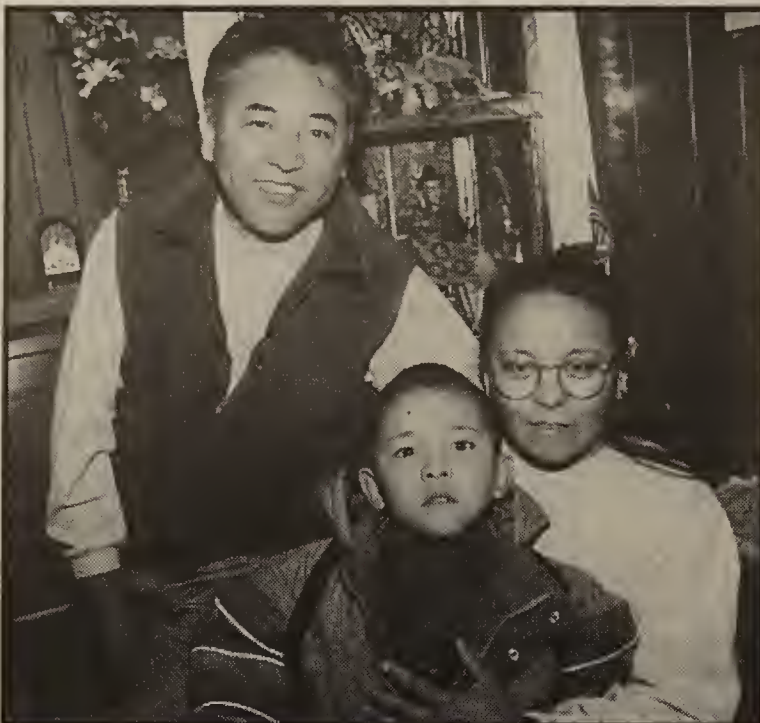
"They (the children) like it but they feel something is missing," says Lokyitsang, who has been in the US a year now. The biggest adjustment for the Tibetans is adapting to American culture's emphasis on individualism. Lokyitsang observes that Tibetans tend to put the interests of the "we" before the "I."

"Over here the self comes before the others," he says, adding that the Tibetans believe "you cannot survive alone. We are dependent on each other....When we pray to God we pray for all sentient beings."

Raising children in a new culture also puts added pressure on Tibetan parents. "We parents have a big responsibility," says Lokyitsang, a purchasing clerk at the Hyatt Regency Hotel who left Tibet for India in 1959 when he was 1 year old. "The kids can change anytime. It's very quick in the United States."

For 15-year-old Tenzin Keyson, living it America means getting used to the way American students interact with their teachers. "In our culture when you talk to the elders you'll be looking down," says Keyson, who arrived here six months ago and whose parents operate a Tibetan artifacts store in Cambridge's Porter Square. "In India you weren't allowed to argue with the teachers."

A student at Cambridge's Rindge and Latin



(From l.) Kalsang, Chungdak, and Tenzin Namgyal at their home in Teele Square, Somerville.

High School, Keyson feels that some American students "just don't want to respect the teachers." While she says she enjoys being able to question her American teachers, she believes students shouldn't abuse the privilege.

Although most of the adults and children in the local Tibetan community had either been born in India or spent much of their lives there before immigrating to America, many overseas Tibetans still dream of one day returning to a Tibet free of Chinese control.

Whether they left Tibet not long after the Chinese invasion of their homeland in the 1950s or after the anti-Chinese demonstrations and subsequent crackdown against dissidents of the late 1980s, most of the Tibetans - like the Dalai Lama - traveled to India to escape the Chinese occupation.

Although there are intense arguments between the Tibetans and Chinese over whether Tibet is a separate country or part of China - a dispute on display when Tibetan critics of Chinese President

vention of 1906 again gave Chinese control over Tibet, Tibet regained its independence from China and expelled Chinese officials and troops following the overthrow of the Qing Dynasty in 1912.

In a 1914 convention attended by British, Tibetan and Chinese representatives, tentative agreement was reached on a convention calling for an autonomous Tibet and Chinese control over an area known as Inner Tibet. The Chinese, however, ultimately refused to sign the agreement, and fighting eventually broke out between Chinese and Tibetans in 1918.

In October of 1950, the Chinese military under the control of the Communist Party invaded Tibet, and in 1951 a treaty was signed in which the Dalai Lama was allowed to maintain control over domestic affairs and the Chinese Government given control over military and foreign affairs.

Starting in 1956, however, Tibetans initiated an uprising against the Chinese invaders that culminated in the decision by the Dalai Lama to leave the country and create an exile government in India. During this same period many of the Tibetans who are today in Boston left China to join the Tibetan exile community in India.

While most members of the local Tibetan community left Tibet many years ago as children or were born in the exile communities in India, Kalsang Namgyal and his wife Chungdak left Tibet in 1990 to escape harassment by the Chinese authorities. Namgyal, who speaks Tibetan, English, and Mandarin, had a good job working for a government film distribution company for 15 years before leaving Tibet.

A resident of Lhasa, Namgyal, 38, witnessed Tibetan demonstrations against the Chinese occupation on March 5, 1988. He said the Tibetans were demonstrating in Lhasa for a free Tibet and the return of the Dalai Lama.

"I saw the demonstration," he said. "They (the demonstrators) weren't doing anything." Namgyal said he saw Chinese soldiers start shooting unarmed Tibetan demonstrators, one of whom died before his eyes on the street that day. From 20 to 40 people were shot by the soldiers, he says, adding that his younger brother was jailed for 15 years following the demonstration and remains in jail to this day. His mother and another younger brother have also been jailed at various times by the Chinese authorities.

Namgyal, who was born on March 17, 1959, the day the Dalai Lama left Tibet, grew up in a Tibet under Chinese control. During the Cultural Revolution, numerous Buddhist monasteries were destroyed by the Chinese, who considered Buddhism superstitious and taught that pre-"liberation" Tibet was feudal and primitive.

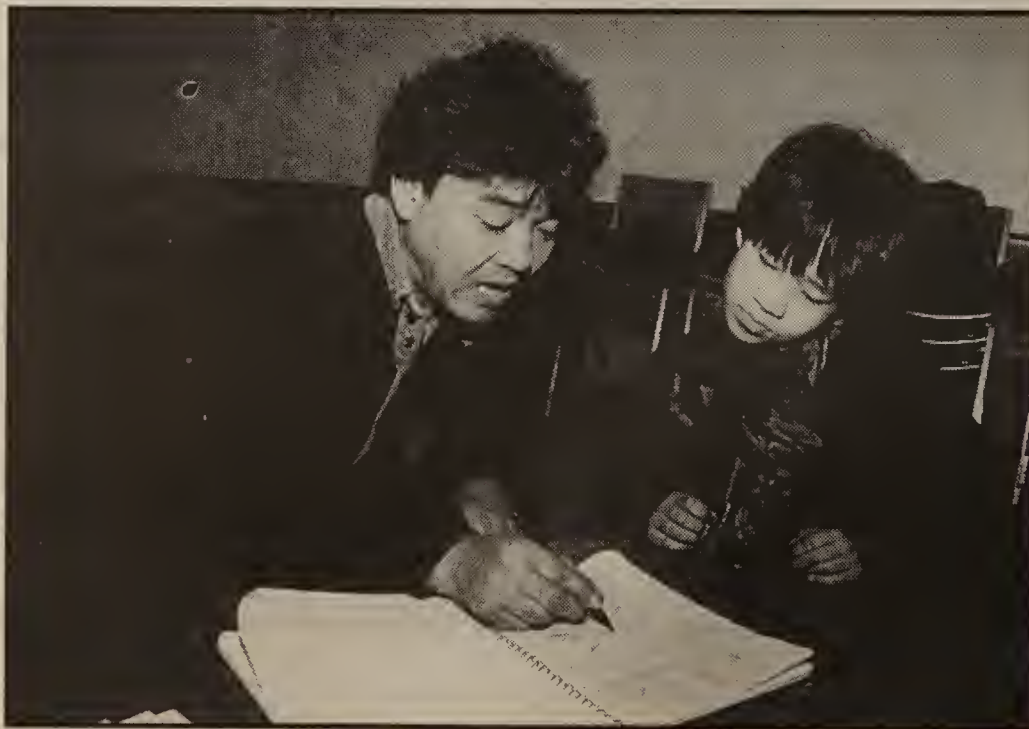
For 15 years Namgyal worked mostly with Chinese. "We had a very good friendship," he says, adding that some Tibetans "are very friendly with the Chinese."

Although most Chinese would prefer to live and work in China, the Chinese Government lures them to Tibet by providing them with opportunities and benefits that would not

be available if they remained in China, he says.

Namgyal emphasizes - like the Dalai Lama - that his complaint is not with the Chinese people but rather with Chinese government policies. He and other Tibetans - as well as some Chinese - argue that the Chinese people do not really know what to think about the Tibetan issue and may not clearly understand it because they have been fed government propaganda for so many years. Without a free press or free speech, the government can make people believe whatever it wants. Tibetans as well as some Chinese point out that the Chinese must also contend with the human rights abuses of the current Communist Party regime.

"The Chinese people need a good life too," Namgyal says. "I know the Chinese Government is bad, but I don't want to hurt the Chinese peo-



Tashi Lokyitsang teaches a student at the Tibetan Association of Boston's Sunday afternoon Tibetan School in Cambridge.

Jiang Zemin vied for sidewalk space with Jiang's Chinese supporters during the Chinese leader's visit to Harvard last month - the history of Tibet suggests that the only reason Tibet is considered part of China today is because the Chinese empire coveted it, just as Western imperialists coveted Hong Kong and other parts of China.

A strong kingdom in its own right before it was conquered by Genghis Khan in 1206, Tibet was eventually incorporated into the Chinese empire in the 17th century during the Qing Dynasty. Over the next two centuries, however, Chinese control over the remote area gradually diminished, leaving the Buddhist kingdom free to determine its own destiny. In 1904, the British invaded Tibet at a time when Tibet was largely free of Chinese control. Although an Anglo-Chinese con-



## COVER STORY

ple."

In Tibet and China today, Tibetans must contend with subtle forms of discrimination. Chinese, for example, will sometimes insult Tibetans because they can't speak English as well as native speakers or because their skin is darker than the Chinese's. Namgyal recalls how he once entered a restaurant in China before a group of Chinese but was seated after them because he was an ethnic minority.

Subtle insults have also been woven into the revolutionary logic of the Chinese Communist Party's Tibetan policy. Chinese - and Tibetans - were taught that Tibetan society before the Chinese "liberation" was uncivilized and that Tibetans practiced torture and engaged in other atrocities against the less powerful in their society. While the Dalai Lama himself has criticized some Tibetan practices from an earlier era and vowed to make Tibet a democracy if he returns, the Tibetans believe that the shortcomings of Tibetan society have been grossly exaggerated by the Chinese propaganda machine.

"When you're young you don't know if that is true," says Namgyal, who adds that most Tibetans at the time were afraid to question the propaganda publicly because of the presence of the Chinese officials and soldiers. Eventually, says Namgyal, older people would say to him: "That's a lie. It was never like this." My parents didn't tell me lies," he adds.

What worries Namgyal and other Tibetans today is that the forced occupation of their country will lead to cultural genocide. Like the Chinese, they say they are proud of their own culture and want to see it survive. Namgyal and others point out that Tibet has had its own language, its own

the Buddhist centers."

Though the local Tibetan community hasn't a temple like many other Asian ethnic groups, most



(From l.) Yeshey, Tenley, and Kuncho Palsang at their West Roxbury home.

Tibetan families here have small Buddhist altars in their homes on which they make offerings of water, light, and food. They are also passing the religion on to their children.

"During dinner my mom would teach us a new prayer," explains the Palsangs' 18-year-old daughter, Tenley, who was born in the United States and will attend Wheaton College next year. Tenley says she strives to incorporate the essential ideas of Buddhism into her daily life. "It's always hard but I try to remember to show compassion, forgiveness and patience," she says.

"You try to mingle your everyday life with the teachings," adds Yeshey. "For us we try to sit down and read prayers. We try to think if what we did today was appropriate."

At the heart of Tibetan Buddhism is the concept of compassion for the "myriad sentient beings, not just

your family," says Yeshey. "So that helps a great deal."

She says the Dalai Lama, whom many of the local Tibetans have met or worked for over the years, likes to say that if you can't help someone, just be sure not to harm anyone.

Incorporating the teachings into daily life can influence such mundane events as a chance encounter with a boorish driver. While a person's instinct may be to "see him (the driver) as a devil or demon," compassion allows for a moment of self-reflection - and a question: "Maybe it's my life that's making me do this." Subduing the ego - the sense of self as the center of life - is central to the Buddhist teachings, says Yeshey.

Although the Tibetans were out in force to protest during Jiang Zemin's visit to Boston last month, many Tibetans like to emphasize that they don't blame the Chinese people for the plight of their country. The overseas Tibetans have in fact made alliances with members of the overseas democracy-for-China movement, emphasizing that they are all working for the common goal of a democratic China in which the human rights of both Chinese and Tibetans are respected. In his trip to Boston several years ago, the Dalai Lama met with Chinese students and emphasized the importance of gaining support for the Tibetan cause in the overseas Chinese community.

Yeshey Palsang and others point out that the Dalai Lama is seeking a course that takes into account the "happiness of both countries (Tibet and China)." Rather than calling for complete independence from China, the Dalai Lama has said he is willing to negotiate with China to discuss a possible relationship in which Tibetan

domestic affairs would be controlled by Tibetans while defense and international affairs would be controlled by China.

"His holiness wants to save what's left of Tibet," she says, adding that a whole generation of Tibetans may be slowly losing their Tibetan identity since China began occupying the country in the 1950s.

"We know Tibet is not part of China, whether they say it's part of China or not" says Yeshey Palsang, who recently traveled to Tibet with her husband and daughters to visit relatives.

Although most Tibetans would prefer complete independence from China, members of the exile community also follow the Dalai Lama, who has been proposing a compromise with China.

"I honestly think the Dalai Lama wants to see good for both Tibetans and Chinese," says Jorden, who notes that some members of the younger generation have criticized the Dalai Lama's non-violent approach. The Dalai Lama is in the peculiar position of being criticized by both sides - the Tibetans and the Chinese - for his willingness to compromise to solve the problem. "The irony is the Chinese government is not really responding to the Dalai Lama's proposal," says Jorden.

"The problem for Tibet is not only a problem for the Tibetans, it's a problem for the Chinese as well," he says, adding that the Chinese are unwilling to negotiate directly with the Dalai Lama unless he states unequivocally that Tibet has been part of China for many centuries.

"He says he can't do that," says Jorden, who is disturbed that many Chinese accept the Chinese government's pronouncements on Tibet without analyzing them.

"Many of the Chinese do not hesitate to say that Tibet is part of China without any reason," says Jorden. "But that really bothers me."

"What I'm really suggesting to my fellow Chinese is to at least take some kind of interest and do some research," he adds.

In an effort to promote democracy within the exile community and to respond to forces in the community who have been arguing that the old tactics have failed, the Dalai Lama recently allowed all overseas Tibetans to vote in a referendum on the future of Tibet.

Four options were offered: complete independence; a "middle path" in which Tibet would negotiate with China to develop a mutually acceptable relationship; the right to self-determination in which Tibetans would use international law to realize its goal of controlling its own affairs; and Satyagriha, or proving the truth, a Gandhian approach involving civil disobedience, boycotts, and initiating activities inside China. Jorden said the result of the referendum has not been released yet.

When he was living in Tibet, Namgyal says, he supported complete independence from China. But he says he recently supported a Hong Kong-style, one-country, two-systems option in the referendum because he believes the Chinese government would be unwilling to relinquish complete control over Tibet.

Moreover, even countries such as the US are unwilling to recognize Tibet as an independent country, though Secretary of State Madeleine Albright recently named Greg Craig as a "special



Area Tibetans at the Wang Center in Boston during a visit by the Dalai Lama.

style of clothing, its own food, and a unique Buddhist culture.

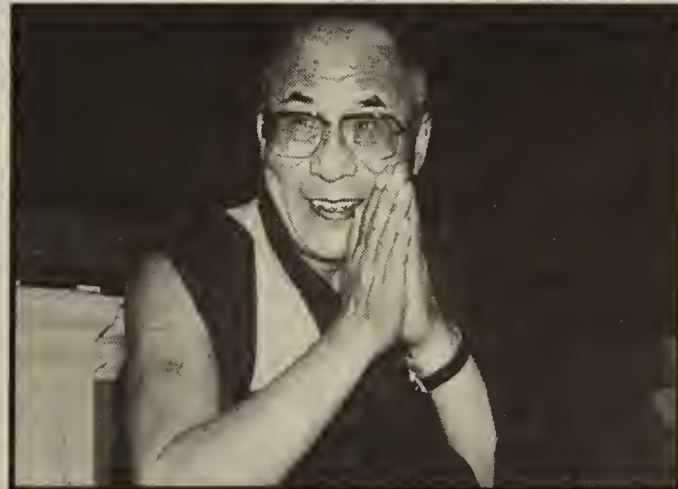
Namgyal believes there are more Chinese than Tibetans living in Lhasa today. In a visit to Inner Mongolia, he saw people who claimed they were Mongolian but who could barely speak the Mongolian language. "When I saw that I was very worried about my Tibetan people. Soon it's going to be like that."

The arrival of the Namgyal family and other Tibetans in the Boston area in recent years has been "like a dream come true," for Yeshey Palsang and her family. When her husband, Kuncho Palsang, arrived in Boston in 1965, he was the only Tibetan living in the area.

"Sometimes I have to think to myself that this couldn't be happening," she says. "So it's a great benefit for my family." The arrival of Tibetan families in recent years means that Tibetans can create a genuine local community, she says.

In 1959, her husband Kuncho escaped overland from Tibet to India following the Chinese invasion. In India, he met former Roxbury Latin School Headmaster Richmond Mayo-Smith and his wife, who helped him immigrate to the US. Kuncho later returned to India to marry Yeshey, who joined him here in 1978. Since his arrival in 1965, Kuncho Palsang has lived and worked at Roxbury Latin School in West Roxbury.

Perhaps the most challenging aspect of immigrating to America for the Palsangs and other Tibetans was adjusting to life in a fast-paced and less close-knit American society. "Fortunately so many Americans are interested in Buddhism," says Yeshey, "So I have a lot of friends through



The Dalai Lama meets with Chinese in Boston.

coordinator" of Tibetan affairs to give the Tibetan issue a higher profile and put pressure on China to negotiate with the Dalai Lama.

Many Tibetans, however, worry that time is running out for one of the world's most unique cultures. If current conditions continue unchanged, says Namgyal, the native culture of Tibet will be further destroyed.

"That's why I changed my mind," he says. "First, save my Tibetan people. Save my Tibet."



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## CITY

## Health Center Director Resigns

Jean Lau Chin has resigned as executive director of the South Cove Community Health Center. She will leave the position Jan. 1, 1998.

Chin said it was time to move on after having served in the position for 10 years, according to a South Cove spokesperson.

Long-time South Cove board member Dr. Stephen Tang suggested that all organizations need to make changes to adapt to changing times. He said this is especially true in the health care field, where rapid change is requiring organizations to pay closer attention to the business side of their operations. He said South Cove was looking for a new executive director who had both clinical and management skills.

In recent months the Health Center was embroiled in a dispute with the New England Medical Center (NEMC), which decided to discontinue its annual \$180,000 contribution to South Cove after it signed a formal agreement with Beth Israel Deaconess Hospital, a NEMC competitor. The Chinatown Neighborhood Council approved NEMC's plan to withdraw the South Cove funding and make the \$180,000 available instead to a broad range of Chinatown agencies submitting appropriate health-related proposals.

Tang said Chin's resignation was not connected to the dispute with NEMC.

Since Chin became executive director almost a decade ago, South Cove has tripled its budget and become a regional provider of care to the Asian community, according to a South Cove statement.

"As a psychologist, [Dr. Chin] has made significant contributions to the field with her models of cultural competence and recent book: 'Community Health Psychology: Empowerment for Diverse Communities.' Under Chin's leadership, South Cove acquired a new South Street building and opened a satellite clinic in Quincy.

"The Health Center credits her work to the development of the Family Life Center for preventive care services which are family focused and community based," the statement added.

South Cove's Board of Directors has started to search for a new executive director. "In the interim, the Board of Directors and senior staff have formed a Transition Committee to deal with the agency's daily operations," according to the statement.

## Leung Elected New CCBA President

Robert Tim-Kwang Leung defeated Ricky Moy to become the new president of the Chinese Consolidated Benevolent Association (CCBA).

Leung received 39 votes to Moy's 25 to become the organization's 1998-99 president. Leung is president of the Family Association as well as owner of Golden Crown Printing and the Golden Buddha Restaurant.

Moy, who had previously sought unsuccessfully to become CCBA president, is the owner of the China Pearl Restaurant.

Four other officers were also elected in this week's election.

In the contest for auditor, Paul Lam defeated Rosemarie Yee 36 to 28.

Larry Yong defeated Jason Chung 37 to 26 to become the organization's new English secretary, while Jing Ming Huang defeated Kai Lau 41 to 22 in the race for Chinese secretary.

Poy Q. Ho defeated Paul Tu 41 to 22 to become CCBA's new treasurer.

Tuesday's election at the CCBA headquarters was the second this month. Current president Wilson Lee discovered an "inadvertent vote by one of the candidates at the Dec. 2 election" and rescheduled the election for Dec. 16.

Seventy-two board delegates were allowed to vote in the elec-

tion by checking off candidates on a paper ballot. Delegates include 5 officers, 25 business delegates, 21 community organization delegates, and 21 family association delegates. A total of 64 ballots were cast in this week's election.



New CCBA president Robert Leung.

Four ballots were not marked by voters, and four eligible voters did not show up to vote.

Leung said this week that one of his goals was to "try to build up the CCBA's good face again." He said that too many internal arguments have caused the organization to lose face and argued that people in the organization have to work together to move it forward.

While the CCBA board has already voted to evict the Asian American Civic Association (AACA) from 90 Tyler St., Leung offered no specifics on how he planned to handle the volatile community issue. "I'm the new

president, so now I can still make a meeting to talk to them (AACA)," he said.

Prior to the election one CCBA faction raised questions about the legitimacy of some of the business delegates eligible to vote in the election. Candidates Moy, Chung, Lui, as well as Roman Chan and Hung Goon sought preliminary injunctions to stop what they argued would be an improper election. A Superior Court judge denied the candidates' motions, which also had the support of Billy Chin.

This week's election was tightly controlled by the CCBA, with only one delegate allowed in the voting room at a time. Candidates could observe and take notes inside the voting room, and were free to campaign 25 feet outside the voting room. Persons responsible for counting the ballots were allowed into the room at the conclusion of the vote.

Voters were required to sign a registration document in Chinese and English before they were given a ballot. The completed ballots were then placed in a box "in plain view of the persons running the election and the candidates." At 9 p.m. everyone was allowed back into the voting room to observe the counting of the ballots.

-R.O.

### Correction

Because of incorrect information given to the Sampan by the Chinese Consolidated Benevolent Association (CCBA), a story in the Aug. 15 issue of the Sampan incorrectly said that the renovation of 90 Tyler St. took place during Bill Chin's term as CCBA president. The renovation took place during the term of David Wong.

### ORGANIZER

Chinese Progressive Association's Workers Center seeks FT Organizer. Develop immigrant workers' leadership role, conduct community outreach/education, provide drop-in info, and co-teach ESL/Workers Rights' class. Applicants should be Cantonese/English bilingual, committed to Chinese workers' empowerment, self-starting & team player, w/strong interest or exp. in community organizing. \$22,000 - \$25,000 plus benefits. Resumes by January 9, 1998 to: Har Yee Wong, Director, Chinese Progressive Association, 33 Harrison Avenue 3/FI., Boston, MA 02111. Fax: (617) 357-9611.

### Annual Fund Programs Coordinator Wellesley Centers for Women

Wellesley College is currently seeking an Annual Fund Programs Coordinator at the Wellesley Centers for Women. Responsible for the day-to-day operations of the Annual Fund Programs department; manage renewal solicitations; manage the gift entry and acknowledgement process; correspond with donors via mail, phone and e-mail; serve as liaison to the Office for Resources to ensure accuracy of gift entry on the College's system; manage the networked computer system for the WCW development department.

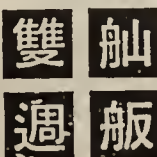
Requirements: BA degree and 1-3 years experience in fund raising. Must be computer literate and have experience with fund raising software (Blackbaud Raiser's Edge preferred). Excellent verbal and written organizational skills. Ability to set priorities and work independently as well as in a team.

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## See the Sampan's 1998 Special Chinese New Year's Issue Jan. 16

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## Taste of Asia in Boston

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亞洲美食在波城

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## Diverse Asian Tastes in Greater Boston Restaurants

When Chinese first opened restaurants in Boston, the food in some cases would probably have been unrecognizable to native Chinese. Although dishes resembling chop suey and chow mien could perhaps have been found in China, these American-style dishes were a far cry from what purists would consider genuine Chinese cuisine.

Today, the food prepared by America's first Chinese immigrants is gradually exiting the stage as a wide array of Asian cuisine makes its appearance on the American foodscape. Restaurants highlighting each of China's four major styles of regional cookery - Cantonese, Shanghai, Szechwan, and Shandong - can now be found in the Boston area. Moreover, there are now restaurants specializing in Malaysian, Korean, Japanese, Thai and Vietnamese cuisine in Chinatown and in Greater Boston.

While Cantonese-style Chinese food from China's Guangdong Province has traditionally been the mainstay of Chinatown restaurants, today's version of it has been changing as more restaurants introduce live fish and steamed dishes found in Hong Kong and mainland China restaurants.

Cantonese food, says Ho Fong of the Asian Garden Restaurant at 46 Beach St. in Chinatown, tends to be light and not very spicy, emphasizing instead the natural taste of the

food. Seasonings for Cantonese food are relatively simple, and include garlic, oyster sauce, ginger, scallion, and sugar. Freshness is a crucial ingredient of Cantonese-style food.

style, Szechwan-style cuisine is characterized by the liberal use of chili peppers as a seasoning. It's spicy, says Tom Chung of Mary Chung's Restaurant at 464 Massachusetts Ave. in

Cambridge's Central Square.

A popular dish at Mary Chung's is Dun Dun Noodles with sesame seeds and peanuts, says Chung, who adds that it's very spicy. Also popular is jumbo wonton on a bed of bean sprouts served with a spicy Szechwan sauce. The restaurant also serves Szechwan-style dim sum, which is made-to-order rather than served in carts like its Chinatown counterpart. Mary Chung's dim sum includes scallion pie, chive pie, small steamed buns, and hung shao beef with noodle.

Chung believes that students are especially attracted to the spicier Szechwan-style dishes, which were first introduced to the area by Joyce Chan, who emphasized non-Cantonese-style Chinese cuisine.

Another regional Chinese cuisine is Shanghai-style cuisine. C.K. Sau, head chef at the New Shanghai Restaurant on Hudson Street in Chinatown, says Shanghai-style dishes have a stronger taste and darker color than Cantonese cuisine. A special

Shanghai dish served at the New Shanghai is sea cucumber. The dish is cooked in a wok with a sauce consisting of garlic, onion, hot sauce, wine, pepper and ginger.

Shanghai food is heavier and has a stronger taste. The preparation time is often longer as

*Continued on page 10*



A special event at the Apollo Grill and Sushi in Chinatown. The restaurant serves Japanese cuisine.

Fresh stir-fried pea pods as well as live shrimp, jumbo Seattle crab, and live, steamed fish are popular items at Asian Garden. "Although it's simple, if you don't have a good cook you won't get the taste of the food," says Fong.

In contrast to the light and simple Cantonese-

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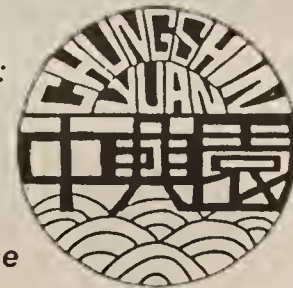
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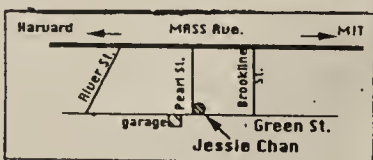
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## Chinese, Korean, Malaysian

Continued from page 9

well, says Sau. A deep-fried fish cooked in the Shanghai style may take 20 minutes, while a similar dish cooked in Cantonese style may take only 10 minutes.

"Americans like the strong taste," he says, but "Chinese people like Cantonese food."

Other styles of Chinese food include the Shandong or northern style, which includes heavier dishes that make more ample use of soy sauce and stronger seasonings. Northern-style dishes would include Mongolian hot pot with lamb, tofu, and vegetables served with a special sauce. Dim sum includes 'jiaozi' (dumplings), pancakes, and meat-filled steamed bread.

In recent years, Chinatown food choices have further expanded to include Korean, Malaysian, Japanese, and Vietnamese dishes.

Malaysian food has been influenced by the cookery of four cultures - Chinese, Thai, Malay, and Indian, says Jimmy Toh, manager of Penang Restaurant on Washington Street in Chinatown. "They take a recipe from each," adds Toh.

Malaysian food is characterized by a strong, spicy flavor, with ingredients such as lemon grass, chili pepper, ginger, garlic, and coconut contributing to its unique taste. Big sellers at Penang include jumbo shrimp, and crab with a special house sauce, says Toh.

Restaurant patrons can also find Korean food in Chinatown. Warren Chan, manager of Suishaya at the corner of Beach and Tyler Streets in Chinatown, says that Korean food tends to be spicy. Popular dishes at Suishaya include spicy noodle with shrimp, scallop or mussels. The restaurant also serves sushi.

Vietnamese food, says a staff member of Pho Pasteur, which has restaurants on Brighton Avenue, Kneeland Street in Chinatown, and Cambridge, is generally light, with a minimum of oil used in its preparation. It consists largely of noodle soups and vermicelli with grilled meat. The dominant taste of the food is achieved by using fish sauce for flavoring. Lemon grass and curry are also important ingredients in some dishes, she says.

And while Taiwanese food tends to include versions of all the major Chinese regional styles, the ingredients used in preparing some of the dishes is unique to Taiwan, says Bobby Mao of the Chung Shin Yuan restaurant at 183 California St. in Newton. Taiwan has vegetables, fish, and spices not found on the mainland and these ingredients influence the food, says Mao.



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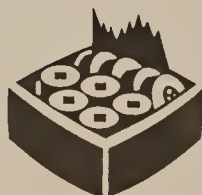
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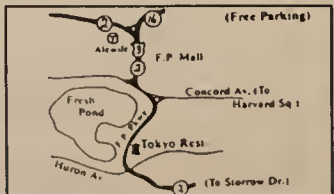


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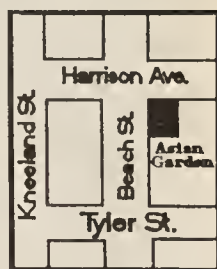
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便以前，以台式點心小吃為主，自三  
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作爲美國的文化都市，波士頓不僅以其歷史勝地風光景點聞名，還有著多元化的氣氛，這體現在文化、藝術、教育、飲食等多個方面。在波士頓地區星羅棋布的各式餐廳酒家之中，亞洲餐飲業的崛起還正方興未艾。除了唐人街的中餐館之外，在從市中心到各郊區市鎮，中、日、韓、泰、越、馬來等五花八門的亞洲餐館將不同的風俗東方口味帶給了本地人民與外來遊客，成爲波士頓吸引人的一大景觀。以致聞名全球的中餐烹飪節目、甄能煮（YAN CAN COOK）主持人甄文達，在拍攝了「中國美食之旅」和「亞洲美食之旅」兩大烹飪教學影集之後，還有一個強烈心願就是要拍攝「世界唐人街美食之旅」，而在他選中的分布世界各國的十三個城市及其唐人街中，波士頓榜上有名。甄文達表示他的挑選標準首先該城市要有豐富的歷史文化內涵，其次要有個頗具規模的唐人街和一些出色的華裔代表人物，當然還需當地的華人人口要有一定比例，中國餐和亞洲餐飲業很有特色。他還了英國倫敦、日本東京、澳洲雪梨、加拿大多倫多，以及美國的若干城市，波士頓無疑是非常符合條件的地

亞洲美食在波城

區之。多次來訪波士頓，甄文達對本地華埠及外圍的中餐及亞洲餐飲業亦有良好評價，希望能利用其電視教學節目宣傳，屆時當然需要本市業者及大眾們財力、物力、人力的支援。

美食專家甄文達先生確具慧眼，對波士頓的褒揚並不為過。波士頓地區的亞洲美食確實種類愈加多元，檔次愈加高雅，口味愈加純正；不僅使吃客們有機會和條件大快朵頤，也使亞洲餐飲業成為興旺發展的一支行業，受到主流社會的重視。

一提起亞洲餐，人們首先會聯想到唐人街及中餐館，中國餐大概是最早在美國創業的亞洲飲食業，憑著中華飲食文化的豐厚及華人們的勤勞打出了一片天下，使中華美食名揚世界，並帶動了世界各地唐人街的誕生。但如今的波士頓華埠雖然還是餐館林立，卻已不是中餐的一統天下，也不再是小型夫妻店的形式。近年來新開業的餐廳或大型豪華，如君悅、美麗華、潮州城等千百座的大酒樓；或高雅別致有特別風味，如檳城馬來風味餐廳、雅寶廊與水車屋日韓風味餐廳等。而一些歷史悠久的老字號，如龍鳳、騰皇閣、會賓樓、陶然亭等，無論店面大小，生意長在；而適應美國節奏的中式快餐店如華埠餐廳更是受眾人歡迎。

然而，雖然美國人品嘗中餐的水平已從只欣賞「雜碎」提高到了會品評大宴，多數人仍認為中餐的代表就是廣東菜，當然這是因為較早的中餐館多以港粵菜式為主，像當今華埠的大多數主要餐館及郊區的一些中餐廳，如奧斯頓的嘉華樓、昆士的朱家樓、北郊的九龍等。但華人們都知道，中國幅員廣大，各地飲食都不相同，地方名菜數不勝數，在中國美食中最出名的就有川、揚、魯、粵四大菜系，再細分類就更種類繁多。其實，目前這四大類菜系在波士頓地區都有餐館經營，想追求獨特口味的食客們都可乘興而去，大多數也會滿意而歸，竅門是要找對地方點對菜，那麼就要對不同菜式特點有所瞭解，才能不虧待自己的胃口。

說起本地區不同風味的中餐館，粵菜不待言，廣東餐館比比皆是，其他風味要到何處尋覓又有何特點呢？在渥薩姆(Waltham)開了北海。北方風味餐廳的劉志鵬介紹說：「中餐到了海外，分類法與國內有所不同，可以分成三類，一類是「雜碎餐」，這大概是早年修

鐵路的華人發明，後來引入了中餐業，至今不少美國化的中餐館仍供應這類迎合美國人口味的所謂「中餐」；再一類是廣東菜，具有正宗的港粵風味，在美國已很成氣候，因為粵菜本身在中國飲食中就是獨具特色的一大名菜系；另外還有一類統稱「北方餐」，指相對於粵菜的其他菜系。在中國，所謂南方北方是以長江劃分的，但到了美國卻將廣東以北的地方統稱「北方」。劉先生的北海餐廳供應北京菜式，他說作為六朝古都的北京，飲食也集山南海北之大成，最主要的是宮庭菜、清真菜和山東菜，也吸收川揚風味之精華，他的店里就有如山東菜（魯系）的砂鍋獅子頭、紅燒海參；四川菜的麻婆豆腐；江滬淮揚菜的松鼠黃魚、鱖魚糊等。與口味清淡，以清蒸、清炒、清燉為多的粵菜相比，另外三大菜系各有特點，魯菜味重以紅燒宮爆為多；江南菜系及較淡而甜，以糖醋見長；而川菜則麻辣香濃。劉志鵬說，其實除了這幾大菜系，中國還有不少特色菜和地方風味小吃點心，例如蒙回清真式蔥爆羊肉和烤肉串、北京的涮羊肉火鍋、山西刀削面、河南鐵盤蝦仁烘蛋，還有餡餅、豆沙包、元宵、大瀨面、炒年糕、豆漿油條等，在他的店里都能嘗到，還有氣十足的面條、粉條、燉肉，會使在中國北方城鄉生活過的人們

想起坐在炕頭上喝二鍋頭酒就紅燒肉的情景。春節降至，「北海」還將推出許多平日吃不到的慶典特餐以滿足顧客需要。

波士頓城內外，獨具地方風味的中餐館還有不少，四川風味的有位於北郊全是福鎮（CHELMSFORD）的「天廚」，位於劍橋市的「鍾園」，位於布碌克蘭新張不足一年卻生意興隆的「四川飯莊」等，都以供應麻辣川味為主。京魯風味的有華埠和牛頓的「北京獨一處」。江浙淮揚滬風味的有華埠內的「雪園」，還有座落於劍橋中心廣場的「陳家園」。原籍上海的陳振達和來自台灣的劉秀春夫婦開辦的「陳家園」，既供應江滬特色的上海小籠湯包、寧式鱸肉粽、油爆蝦、烤麩等，又有台灣肉粽、彰化肉丸等台式小吃，冬天寒冷季節，熱砂鍋是受歡迎的菜餚，陳家園的蘆仙砂鍋是極具江浙上海風味的一道菜，該店中午、晚上並都有味美價廉的自助餐，周六中午還有滬式台式點心。

四大菜系之外還應特別介紹一下台灣菜，波士頓紐百瑞街的「紫藤廬」是家很具台灣特色的小店。老板娘彭秀梅介紹，由於吸收了原籍大陸的人們帶來的各地飲食文化，台灣的酒宴大菜很有綜合特色，但許多鄉土小吃卻是其他地方沒有的，也是許多來自台灣的留學生和移民們最懷念的，因此「紫藤廬」



「紫藤廬」從裝飾到飲食都很有台灣味



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自一九九七年十二月十六日起，華埠社區基金徵求發展計劃書，任何有意申請基金之計劃書，於一九九八年二月九日前收達，一九九八年三月十日公佈結果。此基金為紐英崙醫院發展1-C地段所提供回饋社區之福利，所以任何申請基金之計劃書需以改善華埠社區生活品質為目的，同時是位於華埠社區內之個人或機構，每一個基金申請書以不超過一萬元\$10,000。

有意申請者可向波士頓市政府市長部社區聯絡中心、華埠主街辦公室、中華公所、美洲銀行、艦隊銀行華埠分部索取英文申請書和中文說明書，或電話諮詢市府亞裔聯絡員曾雪清 Sherry Dong 女士 (617) 635-3485 索取申請書和說明書。

昆士醫院聖誕聯歡  
越辦越紅火

(本報訊) 昆士醫院每年一度的亞裔社區聯歡活動於十二月六日星期六舉行，除了往年就有的免費體檢、文藝演出、聖誕老人贈禮及茶點飲食外，今年有多家社區機構亦前來設攤宣傳。昆士市長薛雅各及台北經文處劉嫻嫻副處長、僑教中心黃海龍主任等出席聯歡，中美各社團機構都派代表參加。

昆士醫院亞裔服務部主任黎雯女士表示：今年的參加人數超過千人，登記體檢者比去年多了約二百人，不光有住在昆士等南岸地區及波士頓華埠的亞裔，也有來自大波士頓各個市鎮的民眾，許多人是全家男女老少一起前來，老年人享受體檢之便利，孩子們得到禮物氣球不亦樂乎。

重視亞裔社區服務的昆士醫院已將亞裔聖誕聯歡活動當作一項傳統，並與更多的亞裔醫生及社區機構合作，為亞裔患者提供更好服務。

## 難忘歷史慘劇

## 保衛人類和平

歷史如山，記錄了戰爭的殘酷。華埠社區基金徵求發展計劃書，任何有意申請基金之計劃書，於一九九八年二月九日前收達，一九九八年三月十日公佈結果。此基金為紐英崙醫院發展1-C地段所提供回饋社區之福利，所以任何申請基金之計劃書需以改善華埠社區生活品質為目的，同時是位於華埠社區內之個人或機構，每一個基金申請書以不超過一萬元\$10,000。

歌唱家鄧桂萍和段小毅在《為和平而歌》音樂會上演唱

內近千名壯志的歌聲將場。十年前的慘劇，回六。十二月八日晚在波士頓 John Hancock 音樂廳舉行的為和平而歌。音樂會，以悼念在波。京大屠殺中被日本侵略。略軍奪去生命的三。萬華裔同胞。本地。大波士頓文協合。團、黃河藝術團、及來自台灣、香港、愛樂、男聲合唱團、在台演唱，使中美兩國。在音樂與藝術的氣氛。聲討日本侵略軍所犯。下的殘暴罪行。本歷史，組織者反。波士頓華人文化。會、十二月十三日。片舉行，並放映了兩部



聖誕新年  
快樂!

## 中華公所選舉出結果

在兩周前選舉無效之後，紐英崙中華公所新屆選舉於十二月十六日晚再次進行，盡管競選雙方都有人助陣，但整個過程平和順利，未出現爭吵。中華公所共有社團與商董議員七十二人，當晚有四人缺席，收取的六十八張選票中有四張空白棄權，六十四張有效。結果梁天光以三十九票當選下屆主席，另一候選人梅錫銳獲二十五票，當選的其他新任職員及票數是：中文書記黃鏡明三十五票，英文書記翁宇才三十七票，財務何培均四十一票，核數林松波三十六票。

在選舉期間曾有人對商董議員的身份及選舉資格提出疑問，新當選的主席梁天光表示：按照中華公所章程，新任商董議員要參選或投票者需在選舉前十八個月註冊並交費五十元，但新商董們無人這樣做，因此無權參選，而老商董們便具有選舉資格，這是符合規定的；還有人提出，商董議員必須是生意業主，其實公所章程並不是這樣要求的，而是業主亦可派助手或雇員代表公司以商董資格參加會議。中華公所新任主席梁天光將於一九九八年一月一日起上任。

科學博物館  
快樂星期五

波士頓科學博物館自十一月起舉行快樂星期五活動，每月第一個星期五下午四時至晚九時參觀者持優待券購入場門票只需二元，並歡迎優待券持有者參加抽獎。在十二月五日的快樂星期五，一位持本報所刊優待券家住布萊頓的華裔中獎獲得一年博物館會員待遇，在此期間內可免費參觀該博物館。每次快樂星期五，科學博物館還推出許多特別活動。近期該館的新展覽有電影特效、拼插玩具、宇宙及太陽系、愛滋病防治等。

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# 中國學生魂喪哈佛的啟示

【本報訊】當葛海雷的親屬捧著他的骨灰和遺像走出哈佛校園內，紀念大教堂的時刻，有多少人能在隨着哀樂而震顫。在一九九七年十二月五日這個陰雨綿綿的冬日，一個月前的跳樓自殺的中國留學生葛海雷的追悼會吸引了上百人參加，有從中國趕來為兒子送喪的他的父母和姑姑，有他在哈佛大學的中外同學及老師、院系教工、負責人，正在外地開會的哈佛大學魯斯坦校長亦專程乘飛機回來悼念這位並未見過的中國學生，還有許多聞訊前來的華人社區人士都對這位素未平生的同胞表示哀悼。追悼會後，葛海雷的一部分骨灰被送至劍橋區的奧本山公墓埋葬，而另一半骨灰將由其父母帶回祖國。

一個月前，十一月五日下午二時許，剛到美國兩個月的中國留學生葛海雷在哈佛校園內一圖書館四樓墜樓死亡。（見十一月二十一日本報）在「自殺」的結論之下，他的家屬、熟人、同學和所有的人們仍要對其死因問個為什麼？

出生於一九六九年九月十九日的葛海雷剛到哈佛度過了二十八年歲的生日，卻匆匆地結束了他年輕的生命。他是當代中國青年中很出色的一位，畢業於北京大學計算機系，在同屆九十名同學中成績名列第三，在著名的中國電腦行業先鋒四通公司工作的五年中，其研究成績與認真勤懇的工作態度頗獲贊揚。而這些這些學習成績與工作經驗也正是幾所美國大學同時錄取並給他全獎學金的依據，葛海雷選擇了哈佛大學這所名校，引起多少人的羨慕。但誰也想不到他來到哈佛只不過兩個月，就這樣慘烈地離開了人世。

他死前與他接觸過同學證明他當時確實精神惶恐、思緒混亂，但人們不會想到他會選擇死亡之路。他的家屬認為根據葛海雷的性格與為人，單純的「學習壓力」是不可能壓垮他的，他們根據葛海雷來美後與親友通信通電及其死前與他談過話的學友們的回憶，認為他到哈佛後一直困擾他的主要問題是與導師的關係，他可能是因不堪精神重壓與人格侮辱而走絕路的。

葛海雷的家屬希望哈佛校方能對葛海雷致死原因再進一步調查，以使家屬們能有個較為滿意的結論。哈佛大學中國學生學者聯合會也致函魯斯坦校長，提出校方應引起重視的幾個方面，包括調查校內師生關係狀況以及為國際學生提供有效心理幫助等。然而在美國這樣一個法制國家，對已定論的「自殺

案很難再做法律判斷，何況導致這個不幸事件的原因也較難歸罪於某一個人或學校某部門的過失。哈佛大學的學生自殺事件每年都有幾起，該校新聞辦公室主任萊恩表示：哈佛的學生自殺率在全美高校平均線上，但本校的國際學生自殺率較高。就在葛海雷自殺不久，哈佛大學又有一名日本籍研究生企圖割腕自殺未遂，據說該生也曾與導師不和。正如哈佛大學文理學院院長葛海雷追悼會上致悼辭時所說：「葛海雷的死亡更為學校敲響警鐘，何解決學生心理適應問題已到了緊要關頭。」

作為一個世界名校，哈佛大學要維持其聲譽，確實除了學業上的強化之外，也得在教職工及學生的思想上建設上多作些努力。盡管哈佛大學已有一些為學生提供心理指導或為外國學生提供幫助的機構，但缺少瞭解外國文化背景及語言的工人員，使國際學生們較難與那里的來人員交流並獲得真正的幫助。尤其是來自東方國家或第三世界國家的學生，其文化傳統、生活方式及價值觀念與美國這樣先進發達的西方國家完全不同，來到新的環境之後所受心理震撼就特別強烈。哈佛大學近幾年發生的外國學生自殺、他殺、謀殺的案列，幾乎全涉及來自亞非東歐國家的學生，因此校方應思考一下為何在同樣學習壓力下這類事件卻多發在特定國家來的學生身上，也應聘請瞭解外國語言文化及學生心理特點的輔導員進行及時疏導。

另一方面，這個事件給人們的教訓是：渴望來美國學習生活的外國留學生和移民們，事前也應對這個國家的困難有充分的思想準備。許多中國留學生和移民在來美之前把美國想像得過分美好，更沒有料到，在一個陌生的國家里，除了經濟上、物質上、學業上的困難之外，語言文化的障礙和思想心理的沖擊會使人們更難跨越。因此，中國人來美之後發生心理問題或尋短見或墮落的並不少見。專程從紐約趕來、代表中國駐紐約總領事參加葛海雷追悼會和葬禮的教育領事李建民表示：僅在中國駐紐約總領事館教育組管轄的美國東北十個州內，中國留學生及學者們發生心理精神疾病、甚至自殺的每年不下七、八起，有些人已入了精神病院，以致不得後不被送回國，奇怪的是不少人回國後病就痊癒了，因此這完全是一種環境性的心理刺激造成。他說中國教育部對公派出國的學生學者事先都

會進行集訓教育，使他們有思想準備，但對自費留學生卻不能照辦。到哈佛或想不開的地方，應主動與當地學生會、華人社團或領事館聯繫，尋求幫忙，不要自己鑽牛角尖。教育諮詢中心華裔諮詢員張小高說：雖然高等教育的中心本身是個提供大學信息的機構，而非心理諮詢機構，但在她的機構中，她遇到不少心理輔導，有助於他們同時進行一些心理輔導，有助於他們同時進行。到哈佛大學文理學院院長葛海雷追悼會上致悼辭時所說：「葛海雷的死亡更為學校敲響警鐘，何解決學生心理適應問題已到了緊要關頭。」

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# 西藏片聞

無奇

一九九七年秋，我有機會與生同遊西藏，留下雖然短促卻難以忘懷的印象。九月十五日，一個晴朗的早晨，朝霞剛抹紅東邊天際，一輪紅日正欲噴薄而出，我們乘坐的波音七三七飛機從成都起飛，像一道閃電刺破雲層，然後像一葉扁舟在雲海上漂浮。看著窗外被朝陽染紅的白雲朵朵飄過，欣賞這一紅一白交相輝映的壯麗景觀，我的思緒也飄向此行的目的地。遙想五十年代，人藏之難不亞於古時的人蜀，直到川藏公路修通以後，人們乘車由四川到拉薩，也得顛簸一個多月；後來有了飛機，但那種螺旋槳式的小飛機受氣候的牽制太大，動不動就停飛，故一票難求，那時等飛機滯留成都一兩個月是常有的事。哪像如今的噴氣式能穿雲破霧風雨無阻。一瞧，下面就是大雪山。正胡思亂想著的我突然被先生的聲音打斷，往下一看，白皚皚的雪山就橫臥在機翼下，綿綿不斷地延伸而去。不多會兒，拉薩那令人又愛又怕，又熟悉又陌生的，眾說紛紜又似帶著幾分神秘的高原之城已呈現在眼前，我們的飛機輕輕地降落在拉薩貢嘎機場。

## 拉薩街頭印象

我過去的印象中，拉薩是一個物資短缺的地方，特別缺少蔬菜和水果，所以離開成都時買了好些水果帶上。到拉薩街頭和農貿市場一看使我大為驚訝，各種各樣農副產品極為豐富，且品種齊全，特別是蔬菜鮮綠可愛，幾乎與成都市場上的無異。拉薩都有，價錢也與成都差不多。與賣主聊天，說這些蔬菜大部分是本地產，是得益於大棚技術的普及，只是水果還要從內地運來。拉薩的市面也有很大變化，尤其新開發區，街道平整，乾淨，但似乎建築工地過多又未加強管理，使人覺得空氣中灰塵甚重，不似想像中的高原的藍得透明的空氣。利用這兩天的空閒時間，我們參觀了布達拉宮，大昭寺和羅布林卡。布達拉宮是西藏歷代的統治者居住和處理政事的地方，就像北京的故宮。布達拉宮倚山而建，近年

曾花費巨資整修，雄偉壯麗，果然不同凡響，可惜我因高原反應，無力將其九百九十九間房屋一一覽看，只在腳下徜徉欣賞一番，即戀戀而去。

大昭寺是藏族人膜拜的寺廟，只見無數虔誠的教徒對著廟門匍匐跪拜，然後起立，再跪拜，再起立，這樣反覆不已，不知道要多少次才完成。看著他們嚴肅認真神情，一絲不苟的動作，我也不禁為他們的誠意所感動。圍繞大昭寺的八角街（也叫八廓街）是著名土產和具濃郁民族特色的藝術品的交易市場。早期是一些尼泊爾及印度行商在這裡設攤經銷，後來發展成今天這樣的規模，國內外的商人都在此大顯身手。

羅布林卡曾是達賴喇嘛夏季避暑的地方。果然是竹木蔥蘢，古柏幽幽，雖比不上頤和園的寬大秀美，也有它別具一格的琳瑯可愛之處，且幾個宮殿各因用途不同，建築也各具特色。出得大門，我跳上一輛出租車。與司機聊天時發現他不是藏族人，而且曾是「西南民族學院」的學生，主修歷史，曾在「拉薩歷史研究所」工作。後來不甘忍受清貧的學者生活，遂轉行開出租車，目前收入頗豐，小日子過得也挺得意。

## 夜宿當雄

幾天以後，我們的高山反應趨於平緩，即按計劃租了一輛號稱「沙漠王」的越野車 Toyota Caniser，向當雄縣進發。我們的司機大約四十多歲，藏族，原是西藏自治區旅遊局的司機，五年前與單位簽約停薪留職開始自己幹。由於技術精良，生意紅火。二年前他有了自己的「沙漠王」，更是如虎添翼，現在他已經買下了令人羨慕的別墅式住房，算是提前進入了小康。當雄位於拉薩西北約一百八十公里，路面還算平坦。我們於下午三點出發，但後半段路開始天降小雨，越野車也越開越慢，開了近四個小時才到縣城。我們的目標是納木錯，距當雄僅七十五公里，但司機說此去全是崎嶇山路，且天氣不好，說不定已經下大雪，不能換黑趕路，我們只好在當雄住下。晚飯是在一個私家餐館吃的。老板夫婦十多年前來自四川，黑紅的臉膛已跟藏人一般無二，但張口說話，地道的川音分毫不改。他說起他的餐館

充滿感情，末了親自下廚做了幾道地的川菜，又捧出一罐青稞酒要我們品嚐。飯後，我們到縣委招待所寄宿，若大一座房，被鐵將軍把著門，幸好我們的司機老馬識途，知道哪里能找得到人，我們才能不受凍之苦。原來這裡的招待所只有每年的六、七、八三個月旅遊季節才會客滿，平時幾乎無人入住。進得屋來，見房間臥具倒也乾淨，但電燈比螢火還不如，大家只好一切從簡，摸黑洗漱，摸黑再聊會兒天，就摸黑上床睡覺了。

## 納木錯之行

次日清晨不到六點，我們就出發了，開出當雄不遠就進入崎嶇不平的山道。昨夜果然下過雪，遠近就我們一輛車在薄雪掩蓋下的山道上爬行。真正是一月斜半山陰，孤車雪上行，饒是知道司機經驗豐富，技術精熟，我心仍難免惴惴不安。司機也看出我有點緊張，開始天南地北地閒聊。說到有一次他接待一個由美國來的生態學家，由於要考察川藏邊境的生態，特意租了他的沙漠王，乘車由昌都到拉薩，但沿途道路的險峻把這位生態學家駭壞了，事後發誓再也不走這條道了。比起那個路來，這段路算好的。司機說：此時東方已現魚肚白，瞧瞧山路下的溪谷也不過幾米深，我一顆忐忑不安的心才稍稍放下。隨後天色大亮，雪後初晴，一輪紅日從雪山背後冉冉升起，我們邊欣賞雪景，邊感謝老天爺的眷顧。又經過一個多小時的顛簸，翻過積雪的山頭，眼前豁然開朗，出現一大片草原，草原的盡頭，一片藍茵茵的湖水在陽光下閃爍，那就是納木錯了。

### OPERATIONS SUPERVISOR

The Campus Activities Complex (CAC), MIT's Campus Center, has an immediate opening for an Operations Supervisor. Will work as a member of the operations/student life team, assisting in the supervision of building operations and event activities within the CAC program. The primary focus will be on working with program sponsors (student organizations and departments) in event planning and supervision; on-site coordination of event setup; and supervision for service and student staffs. Will supervise the operations program primarily during the afternoon, evening and weekend hours. The department is a part of the Dean of Students and Undergraduate Education division. It operates five facilities on a twenty-four hour basis, scheduling and supporting twenty-eight event spaces producing twelve thousand programs annually.

Requirements: a bachelor's degree or equivalent experience with two to four years' experience in a student services/facilities management setting. Master's degree preferred. Requires previous experience with event supervision/student activities programming. Staff supervision experience and computer skills highly desirable. Must be team-oriented, a demonstrated problem-solver, attentive to details, and possess strong interpersonal and communication skills. Must be willing to fill in and provide additional coverage for other operating shifts when required.

Interested candidates should submit a resume and cover letter referencing Job No. 97-0654 to: Sharon Bridburg, MIT Personnel, PO Box 391229, Cambridge, MA 02139-0013.

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### 文化教育

## 牛頓中文學校迎接新年新學期

已有三十八年歷史的牛頓中文學校近幾年愈加興旺，雖然寄人籬下辦學總有難處，本學期終算通過了房東「留校查看」考驗，順利獲得續約，一月二十五日，牛頓中文學校將舉行春節聯歡。一九九八年春季學期將從二月一日開始，目前已開始報名註冊。

多年來堅持傳揚中華語言文化的非政治方針，牛頓中文學校不僅在教學上日益加強，各項校內外活動也日益豐富，本學期為家長們安排了若干次內容多樣的講座，每週放映中文影視片，有多種中文報刊供家長閱讀，還為祖父母們開辦了英文班。由於往年該學校學生多次參加美展，並在體育、表演、繪畫、文體藝術課教學聲譽在外，本學期將在春季新學期增設新班，特請畫家林曉和面設計師張川教授成人與兒童的繪畫提高班與面塑工藝班。此外，由於在感恩節師生家長歡會上大家舞興十足，還準備為家長們開辦交際舞班。

有關牛頓中文學校詳情可洽校長王曉燕(617) 244-2286，副校長李少娜(508) 443-0666。



## 三十二年與書相伴

訪榮退前的哈佛燕京圖書館長吳文津

朱偉憶

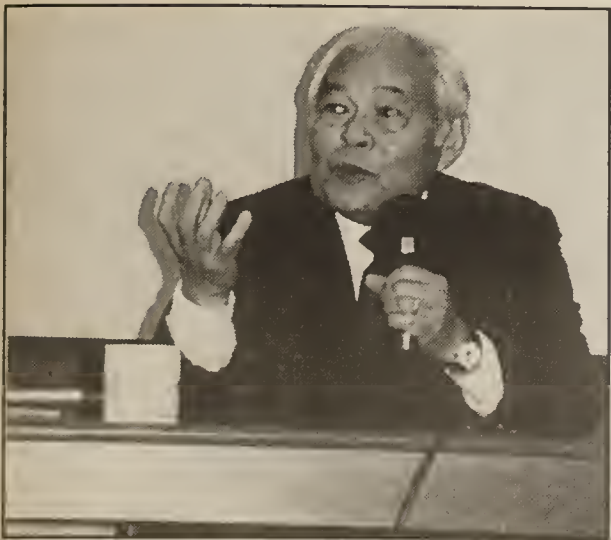
## 人物專訪

書，是人類的精神食糧，它使讀書人有著充實的生活。一個題為《書、讀書、讀書人》的學術研討會於一九九七年十二月六日在哈佛大學燕京圖書館舉行，主持及發言的哈佛及其他大學和社會各界著名教授、學者們不但向聽眾介紹了他們讀書求知批沙撿金的經驗體會，還向學生為圖書事業勤懇奉獻的燕京圖書館吳文津館長致敬並歡送他榮退。

自從一九六五年擔任哈佛燕京圖書館館長以來，吳文津先生在這裏度過了三十個與書為伍的春秋，這所亞洲之外最大的大學東亞圖書館的成長發展歷程中浸透著吳館長的心血。明年，燕京圖書館就將慶祝七十周年誕辰，而吳文津館長已過了七十五歲，「該是退休的年齡了！」吳文津先生仍然聲音朗朗，精神充沛，為什麼不再多幹幾年呢？「人總是要退休的，而且我還打算趁尚有精力去做以往顧及不上的研究工作。」吳先生說他的研究興趣是中國現代史中的民國史，也準備為燕京圖書館的歷史做個記錄。退休後將搬到加州與兒女及小孫女們團聚，享受親情和有充份的時間研究寫作，是吳文津對晚年生活的期盼。

吳文津先生於一九六五年來到哈佛大學，成為燕京圖書館的第二任館長。成立於一九二八年的這座圖書館，當時是哈佛大學的哈佛燕京學社屬下的「日本文學圖書館」。該學社得名於美國哈佛大學和中國燕京大學（即現北京大學），依賴一個獨立的基金會，旨在進行亞洲歷史文化的研究、宣傳與高等教育。多年來，該圖書館一直是哈佛大學東亞研究的基地。一九六五年，圖書館更名為現行的「哈佛—燕京圖書館」，一九七六年，該館成為哈佛學院圖書館直屬的一個分部。燕京圖書館收藏有豐富的東亞文字書籍、報刊、音像及縮微資料，隨著現代科技的發展，電腦化資料和網線服務也逐漸增加。除了中文、日文收藏之外，還有朝鮮文、蒙古文、越南文、滿文、藏文以及一些西方文字資料。

吳文津館長在燕京圖書館演講



如今已是哈佛大學著名教授的李歐凡回憶說：「吳館長剛上任時，我還在哈佛念研究生，忽然經濟緊張，來找吳館長幫忙，他馬上給我燕京圖書館安排了個打雜的活。」他談到多年來，吳文津館長給予許多學生青年的不但是在工作、借書時的這類實際幫助，還有學術研究上的指導。李歐凡教授懷念當年的東亞系研究生們能在燕京的地下室中有張小書桌，在那裏流覽萬卷書是最值得懷念和收穫最多的歲月，因此對舊時的燕京充滿懷念。吳文津館長面對往日學生的贊揚，帶有欠意地表示：由於每年添置許多書，不得不犧牲了地下室中研究生們的小書桌，而擺放密集型

書架，最近二、三年，還把一些大常用的資料轉放到一個郊區藏書庫中，但如果讀書需要，圖書館可以在二十四小時內提取出來。

哈佛大學燕京學社社長杜維明教授表示：「燕京圖書館最大的特點是為大眾服務的機構，所有的館藏都公諸於世，供校內外人士查閱，這非常難得，也是吳文津館長的成就。」杜維明教授以他在北京大學講學時到北京圖書館等處借閱資料所遇困難說明，雖然不少國內的大圖書館藏中文書比燕京圖書館多得多，但要看到一些珍貴資料很難，要通過層層關卡，甚至一些中國著名學者就因少了一點小小的手續也不得如願。他指出：書之寶貴就在於能為人類提供知識，如果光是塵封藏匿起來便失去了價值。吳文津館長以其對書的淵博知識及敏銳頭腦，將燕京圖書館辦得集豐富收藏和方便應用為一體，不但在西方東亞文化圖書館中是個典範，也為現代圖書館的發展樹立了楷模。燕京圖書館正在計劃將所有線裝書變成可機器閱讀，這也完全是為社會服務的措施。杜維明教授以為圖書館是非常難得的寶貴資源，燕京圖書館和哈佛大學不但要累積校內資本，也要累積社會資本；不但要具有科技能力，還要具有文化能力。他感謝吳文津館長以三十餘年心血和全力服務之心態，將燕京圖書館開放給全校、全市、全美國、全世界。

許多來自外國的學者和學生到燕京圖書館見到很多別處見不到的東亞文字資料都很興奮。甚至不少來自中國大陸或台灣的人士也在這裏發現了國內已絕跡的中文資料。為了搜集這些資料，吳文津館長真可謂盡心盡力。他說中美建交之前，圖書館無法直接從中國大陸採購書籍，都是通過香港、日本等地轉購的，他上任後不久，中國發生了文化大革命，雖然文化出版事業遭到很大破壞，但產生了不少那一歷史時期特有的資料，燕京圖書館通過種種渠道搜集得許多當年的大字報、小報、照片、文件等，這些東西在當年的中國不會被注意，而如今除了燕京之外別處幾乎都絕了本；再如一九八九年六四期間的資料館內也有許多收藏。將這些當時不被注意的材料變成珍貴的文獻也是吳文津不無驕傲之處。

問起吳館長這三十多年來圖書館最大的發展變化是什麼？他說當然是高科技發展帶來的變遷。以往看書就是一頁頁翻紙，藏書就是一本本上架，後來有了閱讀機、縮微膠片，使原版本可以珍藏起來，讀者則可通過影像讀書，也用不著同一本書保留許多本，節省了儲藏空間；近年來，電腦及網絡服務的發達更使圖書館事業有了很大變化，書籍資料上線上網，使讀者們甚至不用再親自跑圖書館，坐在自己的電腦前就可查閱資料。但新科技的發展也使圖書館面臨挑戰，如果都由電腦網絡查找，是否來圖書館的人就會減少了呢？吳文津館長對此並不擔心，在這知識爆炸的年代，圖書館這種信息文化資源的寶庫是不可能蕭條的。

李歐凡教授在對吳館長表示多年來從未表達過的感謝之時，也更形象地論述了讀書人一定要在圖書館親臨其境，才能真正從書中受益的道理。他認為光從電腦檢索中找所需的書很不夠，一定要到圖書館中來找，他有過許多經驗，所發現有價值的書並不是最初檢索出的那一本，而是與那本相鄰擺放的其他書。而且他認為一頁頁撫摸翻弄書本，才有一種求知的快感，也只有真正讀出書中的真情，而面對閃耀的電腦屏幕是沒有這種感覺的。讀報刊更是要翻閱才能找出有用的內容，而靠電腦瀏覽都不一定省時間還可能忽略了值得看的东西。他認為二十一世紀的圖書館事業會向兩個方向發展，一是高科技化利用電腦，另一是傳統的圖書形式，後者反而會更受讀者和收藏家們的珍愛。

劍橋新語社社長陸惠風博士更表示在與吳館長多年相識中，得到吳先生許多支持幫助，從書中受益非淺。按照吳館長的指導批沙撿金，發現許多書早認為沙撿是金。他有感於吳文津先生對現代中國有著驚人的敏銳觀察，每次與吳先生閒談都會增長許多見識。中國的文化、政治是與書有緊密關係的，從有史記載的秦始皇焚書坑儒起，當權者就明白掌握思想文化工具對掌握政權是多麼重要。幾千年來，中國歷盡災難但仍然是偉大的中國，就是因為有書帶來的豐厚文化，因此中國人愛書是有傳統的。而吳文津館長又將對書之熱愛化到具體的工作

作中。作為一位令人尊重的長輩、學者、書的專家，吳文津館長雖然要退出書場，其功績卻會永遠與燕京圖書館同在。

如今被東西方學界公認為東亞圖書館泰斗的吳文津館長，從業圖書館卻有些偶然。抗日戰爭期間，正在中國重慶中央大學念書的吳文津因會講英文，應征入伍為美軍援華抗戰部隊當翻譯官，也實現自己抗日報國之心願。抗戰結束前的一九四五年，他們一批青年翻譯官數十人，從昆明經緬甸泰國來到美國培訓。第二次世界大戰結束，這批年輕人作為對抗戰有功之臣可以選擇回國或留在美國讀書，其中約一半人願回國與戰時分別多年的家人團聚，而吳文津則是留下求學的一群中的一位。本來中華民國政府同意為這些為戰爭服務過的青年留學生提供資助，但由於內戰及政權的交替未能持續。當時在西雅圖的華盛頓大學讀書的吳文津不得不不在學校圖書館找了份工作以賺津貼，每月收入七十五美元，這不但使他解了囊中急需，也使他對圖書館事業產生了極大興趣。後來他讀完碩士博士並任職斯坦福大學負責東亞研究十餘年，一九六五年應聘來哈佛燕京圖書館上任館長。

吳文津先生首先自己是個愛書人、讀書人，因此三十二年來能對燕京圖書館的建設全身心投入，以館為家，平日常超時工作，出差回來也往往是顧不上回家就一頭扎進燕京圖書館的辦公室。對圖書館同仁、哈佛師生及訪問學者，或任何讀者，吳館長始終以和藹可親的態度提供接待與幫助，盡管他工作十分繁忙。

一位從中國大陸來的學者對吳館長說：「在中國，當館長的都是『官』，管行政而不懂專業，因此圖書館制度也充滿官僚主義。見到您這樣一位學識淵博的學者館長，就能明白為何燕京圖書館能提供如此好的服務，成為波士頓地區東亞文化的資源中心。」

吳文津館長今年底之前就將光榮告退，但他說當然還常會回來看看，離不開這裏的書和熟悉的環境。人們也預祝吳先生今後的研究寫作取得成就，並期盼著他為自己半生伴隨燕京圖書館成長的經歷作一註。

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Candidates must have a High School Diploma or G.E.D. 2-3 years' work experience in a sensitive public service or contact position. Must take a job related exam. Qualified candidates must submit resumes to: Amtrak Human Resources, 253 Summer Street, #204, Boston, MA 02210, Attn: AC MBTA.



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## 老人公寓

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詳情請洽：Barkan Management Co., Inc., Quantum Gardens/Naval Terrace Elderly Housing 83 Saratoga Street, N. Quincy, MA 617-376-1506 (TDD 800-439-2370)



## 舢舨

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人送衣服食品而被定罪，支持叛亂份子，也坐了三年牢；他的姐姐是個出家人，因常與一些尼姑、喇嘛親友聚會，被懷疑搞顛覆分裂性集會，而兩次被捕；他的另一個弟弟做生意常往外跑，也因有一串「之」嫌入獄。格桑·朗杰雖是幾位幹部又與家人分開居住，卻也幾次被拘留留訊，讓他揭發家人人都與誰聯絡。

有一次朗杰去成都出差，被西藏公安局的人拘留了十天進行審訊，最後派給他任務，以提供他摩托車用汽油、對講機、現金等為條件，讓他監視其親友的活動並及時匯報。朗杰表示，這樣使我無法再在西藏呆下去，我既不敢拒絕公安，又不能出賣親友，只好攜妻帶女翻山越嶺出走了印度。從一九九零年到一九九三年，他在印度為西藏流亡政府工作了幾年，擔任攝影記者。後來因美國批給流亡藏民一千個移民名額，朗杰入選，近期逃離西藏，一類，於一九九三年來到美國，定居在波士頓。一個月前，他的妻子帶著一兒一女剛從印度來美與他團聚。他來美國後一直打工為生，過著清苦的生活。他說：「許多藏人都向往美國，但這裡也有其難處，我還希望將來能回西藏，尤其想念家人。我出國時母親還在獄中，身體很不好，現雖已出獄，我卻好幾年沒見她們了。」

關於西藏的政治問題，格桑·朗杰也認為，西藏是否有權獨立，與「維護西藏的人權與文化」是兩個不同的問題。他表示，本來他並不感興趣政治，只是擔心西藏的文化，但他在西藏生活的半年卻一直被卷在政治旋渦中，在他離開西藏和初來美國時，他曾堅決吹噓西藏應該獨立，認為只有那樣才能挽救西藏文化。但來到海外幾年來，有條件更公正客觀地耳聞目睹國際社會對西藏問題的看法，他的觀念反而有所轉變，影響他的幾位是：首先，以往他和不少藏人都以為西方國家仍會支持西藏獨立，但後來發現雖然各國官方也接達達賴喇嘛，卻並不表示西藏應獨立，而把這看做中國內政，因而達賴喇嘛也已不主張西藏獨立；其次，在國內時因目睹中國的許多弊病，還覺得中國有多強大，但到海外後卻感覺到中國的國際影響是不可低估的，而西藏近幾年來已經在中國政府管轄之下，成為中華人民共和國不可分割的一部分，也是既成事實；另外，爭取獨立要走漫長的路，而搶救藏族語言文化卻是當務之急，如果等上一、二代的時間，恐怕藏文化早滅絕了，即便國土獨立了還不是得講漢語學中文，又有什麼用呢？他現在認為中藏雙方都應做些讓步，西藏不搞獨立分裂，而中共政府也應尊重西藏的民族語言、文化，這實際上也是國家的珍貴寶藏。

朗杰還表示：「可能一些堅持要獨立的藏人會對我的改變觀念不以為然，但我認為這是切合實際的作法。海內外藏民希望達賴喇嘛拿個主意，但達賴本人卻不願一人獨斷，多年來他奔走海外，向各國政府及藏民宣傳其宗旨，他是希望西藏能成為中華人民共和國版圖內的一個真正自治權的地區，近期他正在海內外藏民中搞民意測驗，擬定的四種西藏前途分別是：獨立、真正的自治區、一國兩制、聯邦制。他決定尊重多數人投票的意見。」朗杰本人贊成西藏應像香港那樣實行一國兩制。他也說明道，在中國主席江澤民來訪波士頓時，許多人看到西藏團體的呼聲很高，尤其一些認為西藏是中國領土的華人會對此不滿，他自己也是示威人群中的一員，但他希望大家瞭解，西藏人及其支持者們並不一定都是要求獨立的，他們要求的是一個「自由西藏」。過去，為了怕國內的家屬受牽連，他很少談起往事，而現在他希望人們從這個普通西藏人的經歷瞭解藏族人民的心態和要求，也希望中國領導人能傾聽藏民們的心聲，調整藏族政策，這對中國與西藏的發展都有利。

據格桑·朗杰說：藏族人口總數海內外的統計出入頗大，一般認為中國境內西藏、青海、甘肅、四川、雲南五省市共有藏族人六百餘萬，光西藏自治區有二百多萬人，而流亡印度、不丹、尼泊爾及海外各國的藏人達一千二百萬。目前，旅居美國的藏族人在紐約有二千餘人，而波士頓地區有二百多人，以往劍橋、薩默威爾一帶為多，大多是九十年代之後獲得移民許可才來的，其中多數是早年流亡的藏民，不會講中文，而他像這樣近年來從西藏出來的極少。他和妻子這代人還是習慣了講中文，而四歲離藏時能講一口流利漢語的女兒在印度上了幾年藏語學校已完全藏化了，生在印度的小兒子更是如此。他也是到印度後才學習佛經和加強藏文的，看到自己還不如那些小孩子，真是慚愧，也更感到挽救藏族文化的必要。目前本地也只要藏民的孩子入了美國學校，校方說只要超過二十個學生就可請教師開辦藏英雙語計劃，但他們寧可以自辦周末藏語學校的方式使教學更富藏族特色，但美國政府和教育局這種尊重少數民族語言文化的政策倒是值得中國政府學習的。

舢舨虎年春节特刊

下期《舢舨》為春節特刊，將於一九九八年一月十六日出版，歡迎投稿並惠登廣告，請於一九九八年一月九日之前交本報。

聖誕新年快樂！

賀魏京生  
出獄來美並序

司徒天正

魏京生先生，中國民主之先驅也，其倡導之第五個（政治）現代化，人誰不知？其難能可貴者，雖經廿年鐵窗生涯，歷各種殘酷之刑求而不屈；且寫下發人深省之名著「獄中書簡」，堅持真理。紐約市長朱利安尼先生稱讚該書三次，深表共鳴。誠哉君子所謂「威武不能屈」之大丈夫也。今著天有眼，幸得保外就醫而抵美，行見健康恢復，雄才舒展有日。爰書一筆，以誌感佩云。

牢獄生涯廿載煎，自由民主寸心堅。高瞻四化須添五，救世驚鳴豈懼先。理念推求編探索，玻璃屋下寫鴻篇。殘軀幸保桃源地，舒展雄才有大天。

註釋：魏京生先生所創辦之雜誌，蓋探求民主自由之理念也。出版僅三期而被禁。玻璃屋：魏京生在牢獄生涯之中，嘗被放進玻璃房子，其地蓋透明無隱蔽可言，警衛在外日夜緊盯，精神壓迫甚巨云。廿載煎：魏京生之牢獄生涯實際上是十八年。廿載，言其約數也。

步司徒天正先生原韻

陳日華

真理遭逢冤獄煎，人權倡導志行堅。筆揮民主牆頭陣，血染都門學子先。廿載刑牢傷血脈，今朝流放寫新篇。桃源世界君珍重，萬里神州待曉天。

**BUILDING MAINTENANCE CRAFTSPERSON**

Perform miscellaneous maintenance and repair tasks as required on Town of Brookline municipal buildings and property as well as school buildings. The position requires experience in the following areas: carpentry, painting, plastering and other trades. You will perform such duties as repairing and painting doors, locks, furniture, cabinets, shelves and stairs. Various other duties will be assigned by the Building Commissioner and/or the Director of Public Buildings. A valid Massachusetts drivers license is required at all times.

**FULL CHARGE BOOKKEEPER**

Responsible for accurately and professionally performing day-to-day operational functions within the department, which includes: encumbrance of purchase orders and service orders, maintain and monitor department accounts to insure accuracy, accounts payable, invoice coding and the preparation of various quarterly reports. Prepare monthly budget analysis and year end reports. Perform special projects and assist in various activities as directed.

For both positions send resume to: Director of Personnel, Town of Brookline, 333 Washington Street, Brookline, MA 02146 by January 2, 1998.

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Women's Research Center

Wellesley College is currently seeking an Administrative Assistant in the Woman's Research Center. The primary responsibilities for this full time position include assisting the Communications and Funding Manager with proposal development; assisting in preparing final proposal documents, including processing text edits, typing sections, formatting documents for submission and filling out proposal applications forms; processing grant proposal applications; maintaining files; providing administrative support to the Communications and Funding Manager and occasional support to the Executive Director.

Requirements: College degree or equivalent office experience required. Excellent organizational skills and attention to detail. Excellent computer skills including Microsoft Word and Excel required.

If interested, send cover letter and resume to: Carolyn M. Slaboden, Employment Specialist, SP19, Wellesley College, Wellesley MA 02181. For fullest consideration, applications should be submitted by December 26, 1997.

Wellesley College especially welcomes applications from ethnic minorities.

**Wellesley College**

向外國人士介紹中華文化藝術  
為波城僑胞揮毫示範贈送揮春

李蕙蓮國畫展覽

李女士為嶺南畫派傳人，曾於一九九零年五月個展於蓋瑞圖書館，深受外國人士讚賞。一九九五年十一月在華埠僑教中心展出作品共百餘幅，備受僑胞支持及關愛。在波士頓定居十年期間，她經常參加文化機構主辦之書畫展覽，世界博覽會及亞裔文化活動。近應蓋瑞圖書館畫廊主之邀，特選出部分寫意畫在一九九八年新年展出。

展出日期：一九九八年元月五日至三十一日，在波士頓星頓鎮麻薩諸道一八七四號蓋瑞圖書館畫廊。上午九時開始與圖書館開放時間同。

歲晚贈揮春

嶺南藝文院院長張金泉、李蕙蓮伉儷，暨江天源先生、余錦璇先生即席揮毫示範書法，並撰寫吉祥語句，贈送香英及僑胞，恭祝即將來臨之農曆新年，萬事如意，福壽康寧，請注意下列日期及地點：

(一) 華僑健康婦女會：一九九八年元月三十一日

(二) 中華耆英會康樂樓：一九九八年元月三十一日

(三) 中華耆英會君子樓：一九九八年元月三十一日

(四) 白禮頓中華耆英會：一九九八年元月三十一日

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**Pine Street Inn**, New England's best known provider of services to homeless men, women and children has a number of openings at its Anchor Inn Long Island Facility.

**40-hour Bilingual Counselors** (7am-3pm, 3pm-11pm) are needed to assist guests in accessing services we provide. The ideal candidate will help with issues dealing with substance abuse and provide education regarding HIV prevention. You will act as primary counselor in some cases and will make assessments and identify programs as appropriate. Demonstrated bilingual skills and understanding of Hispanic culture a must. High school diploma, GED or equivalent experience, ability to communicate written and spoken required. Req # 97-92, 97-102

**16-hour Weekend Activities Assistant** (Sat-Sun, 12pm-8:30pm) needed to aid and support the residents by providing a safe, healthy environment. You will participate in case management and provide general assistance as needed. High School diploma or equivalent certification, 1-3 years' direct care experience in a human services setting required. Working knowledge of substance abuse preferred. Req # 97-54

**16-hour Weekend Counselor I** (7am-3pm) is needed in the Women's Inn to work closely with team members to provide a safe, secure environment for our clients and help coordinate services offered. Valid driver's license, and effective communication skills required. Experience with homeless population, and some knowledge of addictions preferred. Req # 97-97

**Relief Kitchen Aide** (variable shifts/hours) to assist in delivery and service of meals. Responsible for keeping kitchen areas well maintained at all times. Ability to stand for long periods, lift and carry 50 lbs., scrub and wash pots and pans, understand and follow directions, and a minimum of 1 year working in a food service environment required.

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Interested candidates are asked to send a cover letter and resume to Pine Street Inn, Inc., Attn: HR Dept., 434 Harrison Ave., Boston, MA 02118.

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歲晚贈揮春

嶺南藝文院院長張金泉、李蕙蓮伉儷，暨江天源先生、余錦璇先生即席揮毫示範書法，並撰寫吉祥語句，贈送香英及僑胞，恭祝即將來臨之農曆新年，萬事如意，福壽康寧，請注意下列日期及地點：

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十時三十分至十一時三十分



封面故事

瞭解旅居美國的西藏人

朱偉德

麻州藏族第一家

星期日，在劍橋區哈佛大學校園附近的一座教堂內，一群孩子正在跟一位藏族老教師學習藏語文，這是波士頓地區西藏協會辦的一所藏文週末學校，旨在教住在本地區的藏族孩子學習藏語文。在二十多名兒童學生之中，十八歲的少女丹烈也在認真學習藏文。丹烈是第一個在波士頓出生的藏族，她將我們帶進她的家，揭開至今鮮為人知的住在本地藏人今日和往日生活的一頁。

波士頓西洛士百瑞拉丁學校校舍內的一套公寓，住著學校維護管理員巴桑一家。丈夫共覺，巴桑是第一個來到美國麻州居住的藏人，一見已經三十多年了，他與妻子益西及幼女丹烈住在學校提供的房舍中，而長女強巴已於去年結婚獨住。

益西正在籌備辦一家藏餐館，這在波士頓地區又是個首創，忙碌一天剛剛回家，便拉開話匣子講述了她的故事。談話就從她辦的餐館和藏族餐食開始，她說藏人的主食是青稞磨成的糌粑，她展示了一袋炒米粉一樣的糌粑，她說這種已磨細炒熟的糌粑粉可以加入青稞酒，或與酥油、奶等放入茶中，藏人飲食中少不了；藏餐中也有米飯、餛飩之類的食品，只不過味道與眾不同。

生長在藏東地區的益西一九五七年與父母姐妹全家去印度朝拜佛教聖地，完事後準備回家鄉時聽說漢人已進藏，因此只能先在國外住下等事過後再回西藏。開始三、四年，她家與不少藏族家庭住在丹，那是個佛教國，生活風俗總往家裏跑，幫父母幹活，因此最終沒

共覺、巴桑夫婦及幼女在家中



與西藏很接近，人們只是暫住，都盼望著能早日回家。但消息傳來，中共軍隊進藏平叛，達賴喇嘛出逃，看來回藏無望便去了印度。起初流亡藏民住在印度東南一個地方，那里悶熱難耐蚊蟲極多，來自高原寒帶的藏民們經受不住，生病死亡者很多，後來印度政府把藏民們分成小群送到北方。只有十歲出頭的益西還記得那時他們住在帳篷中，物資並不缺少，有許多外文標簽的罐頭食品，當時不知是哪來的，現在想想可能是來自某些國際援助。她說在那里大人們得去築路幹活，而孩子們有學校，重視教育的達賴喇嘛派代表視察每個藏民營，登記兒童名單，派老師教學。但藏人們一直沒長留的計劃，後來還是由印度政府安排，將南印度的一片熱帶雨林劃劃給流亡藏民開發，他們在新德里與其他藏民匯合後一同遷到那里落戶。

說起來流亡藏民在印度的生活是曲折艱難的。但也有不少接受國際幫助的機會，在六、七十年代，曾選出數批幾十名男女青少年去歐洲的丹麥、瑞典等國家學習。益西也曾去丹麥學習了五年，那期間有專門的老師教她們藏文，也得學當地語言，但她們感到學丹麥文將來用處不大，堅持要求學英文。她並沒有想到日後會來美國，這機會來自於認識了從美國去印度探親的共覺、巴桑。

共覺、巴桑的經歷更富傳奇性。他生長在西藏一個有十兄弟一妹的大家庭，小時候為了好養活，父母將他送入寺廟中，大約有一半在寺廟中長大的男孩後來當了喇嘛，但小共覺卻更想家，總往家裏跑，幫父母幹活，因此最終沒

成為出家人。一九五九年中共軍隊進藏時，不滿二十歲的巴桑與叔叔表兄弟等一起翻越雪山出逃，經過一個多月跋涉，幾度幾乎凍死餓死，終於到了印度。他在印度認識了一對在那裡教書的美國夫婦，並為他們當翻譯。後來那對美國夫婦要回美國了，巴桑表示也想跟來美國。一九六五年，他以探訪身份來美國，本來一年之後就得返回印度，而他鼓起勇氣給當時的美國總統約翰遜寫了封信訴說作為流亡藏民的困境，沒想到總統信託他回了信，後來約翰遜總統還保持了長期通信聯絡。由於邀巴桑來美的那位美國人當時在波士頓的洛士百瑞拉丁學校任負責人，便介紹他在該校做勤雜工，從而在本地定居下來。巴桑說那時全麻州只有他一個藏族人，孤獨難耐之時他便去紐約找老鄉聊天，那里也只有五、六個藏人。

巴桑是在回印度探親時認識益西並結了婚的，他們的長女強巴生於印度，一九七八年她們母女來波士頓與巴桑團聚，次年，小女兒丹烈在波士頓出生。夫婦倆在美國做工謀生過著普通人平靜的生活，在他家裏仍保留著典型的西藏風俗裝飾，佔了一面牆壁的佛龕供奉著許多尊佛像、佛圖，點著轉輪燈，一排十幾盞銀碗早上盛滿清水上供，晚上之前要倒掉。屋內還有不少藏族風味的工藝品、佛教器物，以及他家人與達賴喇嘛的合影，那是達賴喇嘛八十年代初第一次來波士頓時，當時巴桑的小女兒丹烈還是個抱在懷里的嬰孩。

問到他們對西藏前景的看法，益西說：「首先得區別西藏是否該獨立和為西藏人爭取人權自由是兩個不同的問題。從歷史上看，西藏與中國時分時合，雖然許多藏人仍希望獨立，但達賴喇嘛認為要爭取獨立要等很長時間並可能要流血犧牲，而現在最緊要的是維護西藏人民的權力自由，保護西藏的文化傳統，因此他早已放棄了西藏獨立的主張，希望中國和西藏雙方都妥協一下，西藏仍應給藏民們應有的自治權，但中國政府也應給藏民們應有的自由權與自由。達賴喇嘛也考慮到中國是西藏長期鄰邦，近年來中國政府的經濟支援也確為西藏帶來好處，因而希望在不破壞和平相處的條件下達成共識。我們覺得達賴喇嘛的主張是有道理的。」她也表示海外的西藏人也並不是都堅持西藏獨立。

她的丈夫巴桑自八十年代末起曾三次回西藏探親，他也承認中共進藏統治之後，西藏是有許多進步，他說在漢人入藏之前，他從來沒見過有輪子的交通工具，而如今的西藏道路通達，車輛到處奔馳，拉薩等城市有許多現代化建築。不過鄉村仍很落後貧窮。他的父親、叔叔在文革中被戴高帽批鬥以致身亡，原因是他家境較豐且有兄弟八人逃往國外。巴桑有個雙胞胎兄弟，當年因逃未遂被關了二十年監獄。中國改革開放之後政策放寬，許多流亡藏民也常回西藏探親，一九九三年，巴桑攜妻帶女全家回藏，益西說丈夫的雙胞胎兄弟看起來比巴桑要老三十歲，她的兩個女兒第一次回故鄉西藏，親人的境遇及見到的一些不快之事使她們感情很受震動。不過他們在西藏也有不少愉快的時光，在拉薩的八角街商業區逛店，參觀布達拉宮等寺廟，那時見到店里的孩子們在故鄉找到了自己的根。益西說：「我們在西藏仍然感到如魚得水，真希望有一天能回去生活。」

他們的大女兒強巴那剛從大學畢業，回藏探親之後她沒隨家人回美，而是留在印度學習了一年藏語及文化並結識了一位藏族小伙子，說起來雙方的母親曾是舊相識。去年夏天，兩位隔洋相遇的藏族青年在波士頓舉行了儀式婚禮。如今學心理學的強巴卻幫人經營藏毯商店，而她那高中剛畢業的妹妹丹烈則準備先不進大學，而像姐姐那樣去印度學習一年西藏語言文化，因此現在周末先到本地藏文學校補課。

在佛教藏俗氣氛濃厚的居室中，巴桑一家多年來過著祥和的生活，對於外人常以政治的眼光看西藏人，他們表示：「我們和我們的後代只想過普通的生活，只求保留我們本民族的文化。」近幾年來美國的西藏人多了起來，巴桑一家已不像往年那麼孤獨，像美國各種少數民族群體一樣，藏族社區也正通過辦學校、開餐館商店等形式，讓後代繼承並讓外人瞭解西藏文化。

同是藏族人，格桑、朗杰的經歷卻與公覺、巴桑極不相同。一九五九年，中國人民解放軍進藏平叛時，格桑、朗杰剛剛在拉薩出生。像許多一生在新中國、長在紅旗下的一代青年一樣，朗杰從小在學校學習漢語，受共產黨的教育。初中畢業後，他會到拉薩郊縣農村插隊，在上下山鄉風潮中當了兩年知青，之後被招到西藏自治區電影放映放映公司，負責電影的錄音譯制工作，即把一些漢語影片譯制配音成藏語。在別人看來，這份很不錯的工作，他的妻子也在機關工作，還有個可愛的女兒，全家過著安定的生活，如果不是不得已，他是不會走背井離鄉之路的。

朗杰說，隨著年齡的增長，他和其他藏族青年一代逐漸懂事了，也學會了思考，所擔憂的事就是西藏的語言和文化正在走向滅亡。自從漢人進藏統治之後，所有的學校都只教漢語，像他這代人

新中國長大的藏族人

人都能講流利的普通話（國語）和具有漢語讀寫水平，而藏語雖然還能說，認藏文卻已不太行了，他學過一些藏文還是因政治需要，限於「毛主席語錄」之類的内容。文化大革命時，西藏的民族文受到更大的破壞，雖然那個年代中國所有地方都在「破舊立新」，旗號下毀壞歷史文物，尤其是宗教寺廟，但西藏卻有其特殊性，其文化、語言、風俗和生活方式都是與佛教聯繫在一起的，以「破除迷信」之借口掃除了西藏的宗教，燒毀珍貴經書，一千二百多個寺廟毀得一塌糊塗，那就等於毀滅了西藏的傳統文化甚至這個民族本身。盡管文革之後，政府也做了不少補救，重修廟宇、詩詞喇嘛，但從整體來講，在教育系統中就開除了藏文，如何能保持民族文化呢？在西藏本土，學藏文就像學外語一樣在西定的學校、專業才有。在新聞媒體中西藏日報有個藏文版，廣播電台也有藏語頻道，但消息要比漢語媒體晚二、三天，公共場所的招牌標語門牌號大部份也都用漢語。八十年代初，西藏大學藏語系的三、四百名師生上街游行，要求搶救西藏語文和文化。當時政府也曾做了些表示，要將門牌號掛上漢藏雙語，並號召在機關工作的漢族人也學藏語，但這運動只搞了兩、三個月就不了了之，參加過游行的一些藏大學生還被拘留審查，有的學生畢業時被懲罰性地分配到邊遠地區。

格桑、朗杰表示：「我對西藏最大的擔心就是文化滅亡和被漢化的危機。近年來，中央政府花了不少錢在內地各大城市辦西藏學校，將許多八至十六歲的藏族孩子送去上學。當然讓下一代受教育是很好的事，但那些在內地長大的孩子卻對西藏一無所知。既然政府肯出錢，為什麼不能在西藏當地辦所像樣的學校讓孩子們受教育又繼承民族文化呢？」他到美國後眼見這樣的西方國家還允許各國移民發揚自己的語言文化，那麼中國政府更應容納和保護少數民族文化，而這種逐步消滅藏文化的方式反而激起藏民更大的不滿。

中國實行對外開放、對內搞活之後，西藏的經濟也活躍起來，這本是好事，但隨著開放而來的漢族移民大量增加，許多來自浙江、四川、甘肅等地的漢人和回民來西藏做生意，他們帶來了市場繁榮，卻也助長了漢藏矛盾，在拉薩等大城市中，不會漢語就找不到工作，做不成生意，甚至有些鄉下老藏農想買盆火柴也得找會漢語的翻譯。加上漢藏幹部工資待遇不平等、大漢族主義、及一些漢人在西藏違法亂紀等問題，原來敢怒而不敢言的藏族人不得不抗議。一九八八年三月五日，拉薩發生了被定為「反革命騷亂」的事件，朗杰的小弟因參加了那次游行而被捕，叛了十五年徒刑，至今還在獄中；他的母親已年近六十，因出於人道為監獄中沒帶衣物的

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請                      你  
戒教向              時戒現  
煙怎醫              候煙在  
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A message from the Massachusetts Department of Public Health.

消息来源于麻州公共衛生庭。